Clatsop Plains Pioneer Presbyterian Church

Organized September 19, 1846

Warrenton, Oregon

In Computer

Clatsop Plains Pioneer Presbyterian Church

1846 - 1981

One Hundred Thirty-Five Years

Route 1, Box 498
Warrenton, Oregon 97146

First printing 1971

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Dedication

This historical sketch is dedicated to the memory of all those men and women, living and dead, who through the years by their faith and self-sacrifice have maintained a House of God on Clatsop Plains, including the ministers, each of whom served conscientiously according to his convictions and abilities.

Dorothy Baerveldt

"THE SPIRIT OF THE LORD IS UPON ME, HE HAS ANNOINTED ME..."

LUKE 4:16

"Keeping the Spirit Alive"

How do you keep the spirit alive that created an institution? This is an age old question. In terms of the Clatsop Plains Pioneer Presbyterian Church, I feel the answer lies in focusing upon the purpose and the driving power that guided the pioneers here. The purpose of this church has always been to help people come to a personal knowledge of Jesus Christ and to be God's channels of love and service in the world today. The same guiding Spirit that drove the pioneers here, is available to us today. This booklet tells of the events.

The Rev. John G. Chatalas

Introduction

The early records and history of this church "were thru an unfortunate mishap to the Reverend Mathew G. Mann, Mr. Thompson's successor, Irrecoverable lost. In 1876 Mr. Mann came to Astoria on his way to a meeting of the Oregon Presbytery. He was entertained Overnight by Elder 'Father Powers', at upper Astoria, near whose residence was a limited steam boat landing, where the Portland steamer was due, at about 6 o'clock A.M.

It was a very dark morning, so dark that Brother Mann failing to see the edge of the landing, walked over board, & so to save his life, he had to cling to 'slippery spiles.'

He relinquished his satchel containing the records of the Clatsop Plains Church, & a strong ebb tide took possession of it & it swept out to sea. Brother Mann stated the satchel also contained some of his sermon, 'Too dry, he thot to sink."

Over the years most of the records seem to have been lost — although not quite so dramatically. There does exist one slim, abridged copy of the "Minutes of the Trustees of Clatsop Plains Church, Sept. 19, 1846-Nov. 5, 1855" from which we have quoted several times, otherwise the information given herein has been collected from Oregon Historical Quarterlies, newspaper articles, previously written historical sketches, letters and personal interviews. We are particularly indebted to Blanche Pickering Burgess and the Rev. Charles Rabenberg for supplying us with newspaper clippings and previously unknown facts.

As is to be expected, many of these accounts differed from each other. In such cases, the author has taken the liberty of selecting the version that seemed most reasonable.

Dorothy Baerveldt

(All spelling and punctuation in quotation marks throughout this booklet is that of the writer of the quoted material.)

Preface

The Clatsop Plains Pioneer Presbyterian Church is the oldest continuous Presbyterian Church west of the Rocky Mountains. Dr. Marcus Whitman organized a Presbyterian Church at his mission on August 18, 1838, but it, along with the Doctor and his family, died in the massacre of November, 1847. So, although the Pioneer was not the first Presbyterian Church organized in the Oregon Territory, it was the first in the State of Oregon.

Charter Members

William H. Gray and wife, Mary
Alva and Mary Condit
Mr. and Mrs. Truman P. Powers
Mr. and Mrs. John Adair
Robert and Nancy Morrison

Other Early Members

Miss Mary Powers
James Taylor
William, John and Richard Hobson
Mr. and Mrs. J. F. Barrows
Henry Farnsworth
Mrs. M. C. Flavel
Mrs. J. Lamson
W. W. Shane

The First Settlers

The first white man settled in Clatsop Plains in 1840, so say some records — others state it was as early as 1834. Solomon Smith, a school teacher married to Celiast, also known as Helen, daughter of Chief Coboway of the Clatsop Indians, settled on the Plains and opened a store. Solomon and Celiast are remembered more for being our first school teachers than for being the first Clatsop Plains family. In the Pioneer Cemetery behind the church is a memorial dedicated to them in 1959, Oregon's Centennial year.

The first framed house was erected in 1842 by a man named W. W. Raymond. One year later the W. F. Perry family settled near the Smiths. Their daughter was the first white child born in Clatsop County. The Eldridge Trask's moved into the settlement that same year and bettered the Perry family by having twins. Later that year came Nin and Emma Eberman with their 16 children. On Christmas Day, Thomas and Sarah Owens from Kentucky arrived, bringing with them the first flax to come into the Oregon Territory.

By the end of 1846, the population of Clatsop Plains was 96 persons, one of whom was William Hobson, who planted the first Scotch Broom with seed from England. Each spring now the dunes of Oregon's coastal lands are yellow with the colorful shrub which is not only beautiful but a sand stabilizer as well, preventing unsightly erosion of the sandy soil.

William Gray

William H. Gray, the 11th child of a Scotch Presbyterian minister, was born in Fairfield, New York, on September 8, 1810. As a young man he studied cabinet making and medicine. In 1836, he joined the Whitman-Spalding party as a lay worker. Dr. Whitman settled on the Snake River to work among the Nez Perce Indians. During his first year with the mission, Gray was kept busy erecting buildings and improving the properties at Wailatpu and Lapwai (near the present Walla Walla, Wash.). Then he was sent back east for supplies and to recruit more workers for the mission staff.

This return journey almost ended his career. For, in addition to the normal hardships encountered, the party was captured by hostile Indians, robbed of all their possessions and turned loose to make their way as best they could without the aid of their Indian guides who had been killed in the skirmish. Undaunted, Gray pursuaded two missionaries and their wives to sign up with the American Board of Missions and secured a lifetime partner for himself when he married Mary A. Dix. In 1838, he set out for the second time, to make the long difficult trip over the mountains to the promised land.

Upon arriving at the mission, Gray was assigned to Lapwai as Mr. Spalding's assistant. Gray, when he first joined the American Board, had been promised a post of his own. When for various reasons this promise was not fulfilled, he asked to be relieved of his responsibilities and left the mission in 1840.

He moved to Salem and went to work as a lay worker for the Methodist Mission at a salary of $400 yearly. Dur-

ing this period he was active in the Wolf and Champoeg meetings and worked hard to establish a provisional government. He was elected to the first Legislature.

In 1846, Gray moved to a farm on Clatsop Plains. Once again he made a trip back east; this time to purchase sheep for his farm. After successfully negotiating his third journey "West", the sheep were all drowned when a sudden storm upset the barge just as Gray was almost home.

The Gray family moved to Astoria in 1855. From then on, he engaged in many varied enterprises-built and operated a sawmill, mined, built and operated a supply ship to the mining camps, and wrote the first History of Oregon.

His final act of public service was to initiate a drive to raise money for a suitable memorial for his old friend and co-worker, Dr. Marcus Whitman. Although Gray did not live to see the marble shaft erected, he and his wife now rest under a shaft of their own beside that of Dr. Whitman's.

Robert Morrison

Robert Morrison was a popular and trusted Missouri pioneer. He owned a good productive farm, but unlike many of his neighbors, believed that slavery was morally wrong. With no labor costs to pay, the slave operated farms prospered because their owners could afford to hold their crops when the market was down. Men like Morrison had to sell to meet their obligations. To them, Oregon, where there were no slaves and every man started even, seemed to be the answer to their problem.

Nancy Morrison did not think very much of the idea of moving, but since "Wilson desired it" she agreed to the sale of their farm and set about making the necessary preparations for the journey "West" as cheerfully and thoroughly as though it were her heart's desire. She spent many hours in the loom house weaving cloth for clothes for the entire family to wear on the long and arduous journey ahead of them. The job completed, she carefully packed some raw wool, a packet of flax seed and her spinning wheel.

With the proceeds from the sale of the farm, Robert purchased a better than average trail outfit--sturdy, well-provisioned wagons and fat, healthy livestock. He was elected as one of the three captains of their wagon train, thus becoming responsible for its safety. Much of his time was spent riding ahead scouting for grass, water, and easier, less hazardous routes of travel. Hostile Indians were a constant menace, for by this time they had come to realize that the ever increasing flow of wagons was a threat to their very survival. They had watched the grass being trampled by the white man's cattle and the buffalo scattered and destroyed. It was not surprising that they struck back

by running off the white man's stock and attacking his wagons in a futile attempt to halt the tide of destruction and disease that followed in their wake.

In addition to skirmishes with the Indians, the pioneers of '44 were almost wiped out when they were caught in the path of a buffalo stampede which fortunately was diverted before it reached the train.

Besides taking care of her own family, Nancy Morrison was an "angel of mercy" to the other members of the train. She nursed the sick, shared their food with those families who ran out, comforted the dying, and prepared their bodies for burial. When Mr. and Mrs. Henry Sager both died on the journey, she saw to it that their six children were provided for and finally left safely at the Whitman Mission.

Long before they reached the final perils of the descent of the Columbia, their clothes were worn out, their food supply almost exhausted, and their daughters forced to walk or ride horseback to conserve the waning strength of their teams. All that remained intact was their courage and faith.

The Morrison family arrived on Clatsop Plains in 1845 and filed a donation claim for 640 acres of land. The family lived with Solomon Smith until Robert could build a house out of twelve inch planks. This single wall, rough lumber home was destroyed by fire in 1859. A second house was built in 1860. Located on the east side of the highway, south of the church, it is occupied by a granddaughter, Mrs. Harold Tagg. Naturally, over the years, it has changed with additions and improvements.

Mr. Morrison planted the flax seed his wife had brought across the plains so that once again she could put her spinning wheel into operation. He also built a sawmill on Wahanna Creek in 1846 and, in addition, provided a log building for Clatsop County's first school, the third in Oregon. Solomon Smith was the teacher and his wife the interpreter for the Indian children.

William Gray and Robert Morrison--one restless, always on the move, involved in numerous enterprises; the other finding satisfaction in his farm and family and in helping his neighbors and improving his community. Yet they had one thing in common: the conviction that their faith had brought them this far and that this was only the beginning. The task of settling this strange new land would require even greater faith. A church was absolutely necessary! And these two very different men made sure there was one.

The Pioneer Presbyterian

The Reverend Lewis Thompson preached the first sermon for the Pioneer Church on the Clatsop Plains in the home of William Henry Gray. Thompson later became the first Moderator of the Presbytery of Oregon when it was founded in 1851, serving again in 1859 and in 1865 while continuing to serve the Clatsop Plains congregation.

Rev. Thompson was better educated than most men of his day. He studied medicine at Princeton before training at that University's Seminary following a "religious experience".

Born in Kentucky in 1809 the same year that President Lincoln was born, he traveled to Oregon across the Great Plains by wagon train as did most of Oregon's pioneer settlers. He came West in 1845 in the Tetherow Train of 66 wagons. The train divided at Ft. Laramie in Wyoming and Thompson was elected captain of a party of 10 wagons.

It is not known why he chose to come to the Clatsop Plains. He settled on a claim there in 1845 — his closest neighbors being Mr. and Mrs. Alva Condit and Mr. and Mrs. Henry Gray. Both couples became charter members of the Pioneer Church. The Gray's had also been Charter members of the church at Wailatpu, founded by Dr. Marcus Whitman and the Rev. Henry Spalding in 1838.

Henry Thompson married Sarah Elizabeth Cheadle, the daughter of a Congregational Minister who had come West with her father in 1840 and settled in Lebanon, Oregon Territory. The date of their marriage isn't

known. They moved to California in the late 1860's and he died there at the age of 88 years.

The Reverend Thompson was known as a kind man. While not ranked as a great preacher, as a Christian gentleman he was much admired. He demonstrated a hatred of sham and hypocrisy as intense as his love of honesty and virtue and will ever hold a prominent place among those early workers whose services and sacrifices entitle them to a lasting and grateful remembrance.

He came on his own, without a commission from the church, to preach the gospel; he came without a means of support except his own labor, came to where there was no Presbyterian clergy to start a church which has continued to serve its community in the name of God ever since and because he did, others were sent to join him in organizing a Presbytery and a Synod. He had a leading role in the life and history of the Presbyterian Church in Oregon.

by The Rev. E. Paul Hovey
(condensed by permission
of the author)

History of the Church

The Reverend Lewis Thompson, a native of Kentucky and a graduate of Princeton Theological Seminary, crossed the plains in 1845 and settled on Clatsop Plains.

William Gray invited the residents of the area to his house to hear Rev. Thompson preach. The result of this meeting was the organization of the Pioneer Church on September 19, 1846 with Rev. Thompson serving as pastor until the late 1860's. For several years the services were held alternately between the homes of Robert Morrison and William Gray.

On May 22, 1850, a meeting of "all persons disposed to unite in assisting to build a house for the use of the Presbyterian church and society" was held at the house of Robert Morrison. Alva Condit, T. P. Powers and A. C. Wirt were chosen to solicit subscriptions and superintend the building project.

Mr. Morrison promised to give rough lumber and title to five acres of his land claim--four acres for the use of the church and congregation and one acre for a cemetery. In addition to numerous cash and labor pledges collected, Alva Condit promised to donate timber and 'halling'.

Mr. Gray was hired to "put up a church building twenty by thirty feet, enclose and finish with seats, doors and windows and two coats of paint for fifteen hundred dollars. The sawed and hewed timber and lumber to be delivered upon the ground".

This building was dedicated the following year and used by the church until 1872 when it blew down in a severe storm. A replica of it now stands in the Fellowship Room of the church.

No one seems to know when or by whom the model was constructed. It is made out of the four posts on which the original church rested. In 1896, the year of the 59th anniversary of the church, the model was taken to a Presbytery meeting in Portland, Oregon. Whether it had been in existence prior to this date or had been built expecially for the occasion is not known. According to an article in the Clatsop County Argus, the little church was brought back to Clatsop Plains by Dr. Gilbert when he attended the ground breaking services for the present building which took place during the 80th Anniversary celebration.

On February 3 and 5, 1851, the Legislative Assembly of the Territory passed an act that "Alva Condit, William Gray and R. W. Morrison, their associates and successors are hereby created a body politic and corporate by the name and style of the First Presbyterian Society of Clatsop Plains".

On June 7, 1851, the Presbyterian Society met "At the meeting house for the purpose of appointing trustees to take charge of said house and appertenances". In addition to the three men named in the articles of incorporation, T. P. Powers and James Taylor were chosen.

When Mr. Morrison finally received title to his land claim it was discovered that the five acres he had given to the church had been assigned to his wife's half of their donation land claim. She promptly gave the church a deed for the original piece of land plus an additional five acres.

In 1872, another building very similar in design to the original one was erected. This church was built on the

lower part of the property and was largely the gift of Mr. and Mrs. Alva Condit "who wished to leave a legacy in their old age to the Presbyterian Church".

Either it was built better, or the new location offered more protection from the winter storms, for it lasted into the mid-1920's. Then it became apparent that the old church was no longer safe and that some sort of action was necessary. There were two schools of thought as to what direction this action should take. Some, because of its historical value, wanted to restore and preserve the old building. Others, mostly actual members of the church, felt that the monies necessary to do this job could be more practically invested in building a new church that would more adequately meet the needs of the congregation.

On Easter Sunday in 1926, a Sunday School class of three little girls took up a special collection of 35¢ to begin a building fund. This act sparked the interest and enthusiasm of the congregation and the drive to erect the present building was under way.

Although it was not feasible to restore the old building the congregation felt that the historic tradition should be preserved, so they voted to change the name of the church to the Clatsop Plains Pioneer Presbyterian Church, making it a living memorial to all the pioneers who blazed new trails west. They banded together to strengthen their settlements, and united to build schools and churches. They did not believe the statements being made in congress about Oregon: "It is said that Mr. McDuffe in a speech in the United States Senate halls in 1843 declared that the country was barren and uninviting; that he would not give a pinch of snuff for it for agricultural purposes; that a railroad to it could only be made by tunneling through 500

or 600 miles of mountains; that if there were an embankment of only 5 feet to be removed, he would not consent to the expenditure of $5.00 to remove it to enable the population to go there, and finally closed with the thanking of God for His mercy in putting the Rocky Mountains as a "perpetual barrier to such an inhospitable region".

A year later another Congressman said, "Of all the countries on the face of the earth, Oregon is the least favored by Heaven. It is the mere settlings of creation. Russia has her Siberia and England her Botany Bay, and if the United States should ever want a place to which to banish her rogues and her scoundrels, the utility of Oregon would be manifest".

Fortunately, these hearty pioneers were dedicated to action and not words, or Oregon might now be a part of Canada.

The congregation met to formulate plans for financing the proposed Memorial Chapel. Cash pledges mounting to $1,001.26 were received, plus an additional $4,000 in labor to grade the site, build the necessary bulkhead, make the fill and construct the foundation.

Through the years this church and the local community have served each other well -- the church exerting its moral influence upon the life of the community by ministering to its people in their time of need and the community responding to the church in times of crisis. Soon offers of help began to come in from other sources--civic organizations and from friends and relatives of the pioneers who had lived in the area.

The dream became a reality when Mrs. Jacob Kamm of Portland, the daughter of William H. Gray, donated $10,000 with stipulation that the chapel should be

a memorial to her father. This action explains the confusion that has arisen over the name of the church. The building is the Gray Memorial Chapel in accordance with Mrs. Kamm's wishes, but the church is the Pioneer Presbyterian Church of Clatsop Plains — a testimony to the indomitable faith of all the pioneers who carved their homes out of the wilderness and established their church in the midst of hardship and privations.

The chapel was dedicated on March 18, 1929. A building as sturdy as the pioneers it honors. Built on concrete foundation walls three feet thick,it stands on the exact spot the original church occupied. In addition to the local people who attended the ceremony there were former pastors, local and state dignitaries, pioneer families from all over the state. It was an occasion for greeting old friends and recalling past experiences.

It is unfortunate that the Rev. Charles Rabenberg, under whose ministry the project was carried on, left the area before he had an opportunity to enjoy the fruits of his labor. In any church building enterprise, the minister should be given due credit — he is the one who has to "crack the whip" to challenge his people when unexpected difficulties cause them to falter and grow discouraged; it is he who has to mediate and reconcile the differences of opinion that inevitably arise; but most of all, he alone is responsible for arousing with them the conviction that with God's help the job can and will be done.

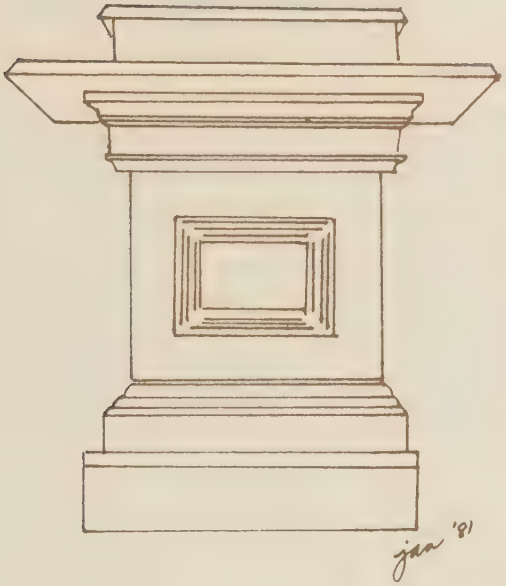
In 1967, while the Rev. John Evans was serving as pastor, an addition was added to the back of the

building which provided a much needed pastor's study and extra meeting room. At the same time, the church basement was remodeled to provide more adequate and pleasing Sunday School facilities.

During the years 1975 to 1979, the Manse was the Alcohol Care Center for Clatsop County. Although the church was not involved in the administration of the program, many of the members and the pastor were volunteers, serving the patients and staff however they were needed.

In 1979, a ramp was constructed at the side entrance of the church enabling handicapped persons easier access into the building.

That same year the driveway, which circled down the slope from Highway 101, was rerouted to enter the church grounds from the north by way of the Camp Rilea Road. The change was made necessary by the widening of the highway from two lanes to four. While not as scenic as the former picturesque approach, the present drive is a safer way to enter or exit the highway.



The original pulpit was made in 1850 by Robert McEwen from a cedar log which washed up on the beach at Clatsop Plains. It was used in both of the wooden structures, but retired when the present church was built and furnished. Not for long however. In 1931, Emma Warren received permission to borrow the old pulpit for use in the new Presbyterian Church in Cannon Beach where it saw service for some thirty years. When a new memorial pulpit was given to the Cannon Beach Church, the old pulpit was returned and placed on display in the Fellowship Room.

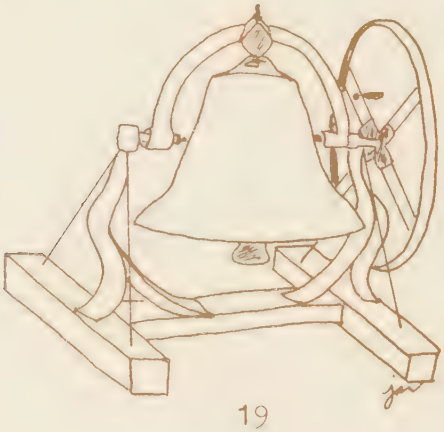
In 1979, skillful hands refinished the old pulpit and it now stands upon the altar, supporting the Books of Worship for each service held in the Sanctuary; the aged wood reminding the congregation of the continuing and eternal permanence of God's church.

The Bell

Originally the bell hung in the steeple of the old Alderbrook Presbyterian Church in Astoria. During World War 11 there was a great need for additional housing in Astoria and the church was converted into an apartment house. The Columbia River Packers Association was hired to remove the bell. When the bell was brought down, it was found that the metal it contained was not brass as supposed, so the people who had contracted for it refused to pay the charges. Chet Bell, the crane operator, paid the charges and took the bell to Clatsop Plains to use it as an appropriate marker for his home.

A few years later, Mrs. Nancy Tagg asked the Bells if they would sell the bell to the church. Pleased with the idea of hearing a church bell ring out on Sunday morning, they offered to give it to the church.

It was hung on a tower in back of the church and dedicated by the Rev. Hugh Mitchelmore on Easter Sunday, 1949. When the addition to the church was built in 1967, the bell was removed to the concrete platform where it now stands. As well as being a useful and attractive part of the church property, it now serves as a memorial to "Chet" Bell, who passed away in 1969.



The Daffodil Cross

This church is perhaps best known for the Daffodil Cross that blossoms overnight at Easter time on the front lawn.

Years ago there were many bulb farms in the area. In order to insure strong, healthy bulbs it was necessary to pluck off the blossoming tops. At first, the flowers were discarded, but this seemed like such a waste of beauty that Blanche Pickering used some of the flowers to spell out the name of the Pickering farm, "Dune Haven". Then, in the late 1940's,Pauline Stanley conceived the idea of placing a 40 foot Daffodil Cross on the slope in front of the church. Fred Hurlbutt supplied the daffodils and a tradition was born.

The farms are gone now, forced out of business by foreign competition. Each year, the task of collecting blossoms grows more difficult. But, as long as there are a few sources left, such as the Art Fertig farm, there will be willing workers who will gather to set out the cross.

After collecting thousands of flowers, often in the rain, they get down on their knees and carefully place each blossom in place. When, after several hours of concentrated labor, the last flower is in place, the sight of the golden glowing cross is ample reward for wet knees, cold hands, ruined hairdos and tired backs.

1981

In recent years, due to the influx of new homes on the Clatsop Plains, the flowers have become scarcer and each succeeding year it has become more difficult

to find enough daffodils to provide the traditional 40 foot cross. In the autumn of 1980, church members donated enough funds to purchase 17,000 daffodil bulbs which were planted in the acre of land immediately north of the church. This spring the flowers bloomed early in March while Easter was to be celebrated in late April. Not to be daunted, the congregation placed the cross of golden blooms before the church a full four weeks before Easter, knowing the meaning was the same, no matter the date.

The Cemetery

In 1849, a man was accidentally shot and the body of a sailor was found washed ashore on Clatsop beach. These two events made necessary the establishment of a community burial ground. The church set aside two and a half acres of its property on the ridge for this purpose.

A survey made in 1888 revealed that half of this ground "which was consecrated with reverent ceremony as a resting place for these pilgrims of early days" was outside of the church property line. This two and a half acre tract was purchased from William Morrison--"although he was willing to donate this, the church thought it just to buy it".

For many years the cemetery was maintained by volunteer labor. Every Memorial Day, local people and civic groups would gather to clean the old cemetery. However, as the years passed, they found they were fighting a losing battle against the encroachment of blackberry vines, Scotch Broom, animals and vandals.

Since many of the pioneers of this area are buried there, the County Court felt that some action to restore and preserve it should be taken. Therefore, they petitioned the Oregon State Legislature for permission "to acquire ownership of that portion of the church property accupied by the cemetery with authority to levy a small tax to be used in the perpetuation thereof as a shrine to the Pioneers of Clatsop County".

Since taking over the cemetery, the County Court has cleared the property of unwanted brush, installed water pipes, built a fence and planted grass. When

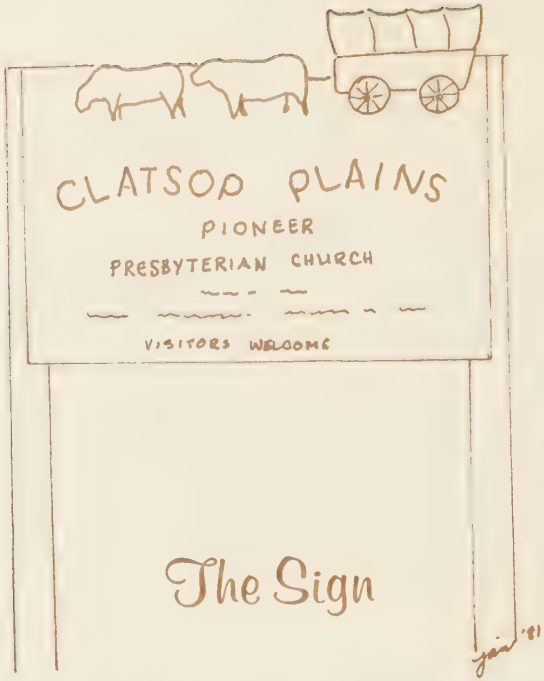
authority to acquire the cemetery was granted to the County Court, it was understood that no further burials except for pioneers, and spouses of those already buried in the cemetery, would be permitted. Any one living in Clatsop County on or before the admission of Oregon into the Union, February 14, 1859, is considered a pioneer. These restrictions were felt to be necessary because public money was to be used for the perpetuation and beautification of the cemetery as a shrine in honor of Oregon pioneers only.

Historical Registry

The Clatsop Plains Pioneer Presbyterian Church of Warrenton was entered in the Registry of the American Presbyterian/Reformed Historical Sites in 1973.

The Registry recognizes and designates sites of historic importance to the Presbyterian/Reformed tradition in America. Sites must possess unusual historical significance or be the site of an important event. The Clatsop Plains Church was one of the first 12 sites so designated. The plaque is located southeast of the church on the bell platform.

The Pioneer Cemetery behind and west of the church is also on the Historical Sites Registry; its plaque is placed on the gate leading into the cemetery from the north parking area of the church.



The Sign

In 1976, La Ros Shiley of West Linn was commissioned by a member of the congregation to design and create an appropriate sign for the church. With the historical background of the church as his inspiration, the young man hewed the rugged sign showing the oxen-drawn wagon depicting the trek of the pioneers westward to Oregon and the Clatsop Plains. Placed beside the highway fronting the church, the sign introduces the church and the historic date of its establishment to all who travel by.

The men and women who settled and farmed the virgin soil of the coastal duneland established this church to answer their need of a place to worship the God who guided and directed them here. Today that church still serves the people of this area, its doors always open to member and traveler alike for a moment of quiet meditation and worship.

The Historical Center

We all know that we can't foresee the future and that we live in the present, but we know that it is from the past that we learn.

The Historical Center on the north wall of the Fellowship Room of the church was designed to remember and honor those stalwart Christians who came before us to make the Clatsop Plains Church a reality.

Pictures of former pastors and biographical material are included in the display. A plaque commemorates the first church service and charter members of the church and the date of incorporation.

Brass letters proclaim to all:

CLATSOP PLAINS
PIONEER PRESBYTERIAN CHURCH
WARRENTON, OREGON
ORGANIZED — SEPTEMBER 19, 1846
"TO GOD BE THE GLORY"

Roll Call

Rev. Lewis Thompson	1846 - 1870
Rev. Mathew G. Mann	1870 - 1877
Rev. E. Condit	1877 - 1879
Rev. J. V. Milligan	1879 - 1883
Rev. J. E. Day	1885 - 1888
Rev. Sylvanus Sayre	1888 - 1900
Rev. Howard	
Rev. J. R. Welch	
Rev. J. K. Griffiths	
Rev. Bates (from Warrenton Methodist Church	
Rev. Thomas Kirkwood	1929 - 1931
Rev. James Moberg	1932 - 1941
Rev. Robert Hood	1941 - 1945
Student interns: Wilfred Sawyer, Chester Marquis	1947 - 1948
Rev. Hugh T. Mitchelmore	1948 - 1957
Richard P. Wilson, Student Supply	1958

cont.

Rev. James C. Petersen	1958 - 1961
Rev. Wesley R. Lachman Jr.	1962 - 1964
Rev. John C. Evans Jr.	1965 - 1967
Dr. Boyd Patterson, interim pastor	
Rev. Clarence M. Baerveldt	1968 - 1974
Rev. John G. Chatalas	1974 -

Staff

Dorothy Baerveldt	Author, First Printing
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Isabel Kaspar and Patricia Sjolin	Manuscript
Janet Brown	Illustration
Barbara Megrath	Design

Recognition

With special thanks to:

E. Paul Hovey for the information on the Reverend Lewis Thompson. Rev. Hovey is a retired Presbyterian Minister and an outstanding authority on Presbyterian history in the Pacific Northwest. The material on Thompson was condensed from Rev. Hovey's article "PIONEER PRESBYTERIAN" with his permission.

and to:

Wayne Taylor, who patiently waited for this material to be written, rewritten, edited, typed and retyped before he could rush it to the presses in time for the date of the 135th Anniversary, September 19, 1981.

GRAY MEMORIAL CHAPEL
Jan '79

NA 2000-30